spent out, betakes to another body with his senses entered
into his sensorium.

"10. He enters *Prana* with whatever state of mind he
may have. Prana united with heat, leads him with the self
to the desired world.

"II. The wise man who knows *Prana* thus, does not
lose his children and he becomes immortal. Here is a sloka
on this subject.

" 12. One attains immortality, when one knows the
origin, entry, situation, activity, the five-fold distribution and
the internality of *Prana!*[1]

Chapter IV deals with the mystery of the sleeping and
waking states. For the exposition of this subject, please refer
to Chapter XII of Part I of this Manual.

"1. Then Gargya, the son of Saurya, asked him, " Sir,
which of these senses in the human body sleep ? Which of
them remain awake ? Which power dreams ? Which feels
this happiness ? In what do all rest ?

" 2. He said to him, " 0 Gargya, as on the sun-setting
all the rays are united in this orb of light and on his rising
again, they again radiate, so, all those are united in the
superior power, the sensorium. So, at that time this person
does not hear, see, smell, taste, touch, salute, hold, enjoy,
give out excretions or walk, people say, "He

sleeps."
"3. It is only the vital fires that awake in this city.
Verily this *Apana* is the Garhapatya fire (the chief sacrificial
fire). *Vyana* is the Anvaharyapachana (the southern fire).
As the Ahavaniya fire is made out of the original Garhapatya
so *prana* is the Ahavaniya.
"4. *Samana* is so called because he carries on equally
these libations of the up-going and down-coming breath.
Verily the sensorium is the sacrificer and *Udana* is the fruit of
the sacrifice. He leads this sacrificer to Brahman day after day.
"5. In this state this power experiences a variety of
modifications. What was seen, he sees again as seen ; what